

The Glory of Israel.

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"A light to lighten the Gentiles, and the glory of thy people Israel."—Luke 2:32.

Vol. I.

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No. 9

EDITORIAL.

The Milan Inscription.

Over the triple doorway of the Milan cathedral it is said there is a threefold inscription. Above the entrance to the left, beneath a sculptured cross, these words appear; "All that which troubles is but for a moment;" over the passage to the right, under a spray of roses blooming out of the marble, this sentiment may be seen;

"All that which pleases is but for a moment;" while chiseled deep in the massive blocks that form the central archway is this significant sentence;

"That only is important which is eternal."

—Selected.

Our August Story Historic.—That well-written story, "In the Matter of the Mission," which appeared in our August issue, has proved of much interest to many. We have just received a letter from the missionary whose struggles are depicted therein, and he confirms our suspicions as to his identity. He says; "There can be not the least doubt that the historical basis of that article is what occurred in the presbytery of——on account of my work among the Jews. I would like to know who wrote it, and how you came to suspect that it referred to me and my work. . . . The impression my address produced is not correctly represented. All spirit of contradiction was entirely absent. I suppose the writer contrasted the incidents of the spring meeting of presbytery with those of the fall meeting, and hence the inaccuracy. I believe the article does injustice to our presbytery."

We are very glad to have this testimony as to the general historic accuracy of the story. The writer may have misplaced some of his "material," a

liberty allowed to story-writers, but the truth remains that the missionary in question does not deny the facts involved.

Mr. Hirschler.—This Christian Jew has been with us since July 1, proving himself a true child of God and devoted to the salvation of his brethren. His life story, given in this number, is a new proof of the power of the gospel to raise men from the greatest depths of sin and unbelief. It ought to encourage all workers for Christ to hold on in their efforts, and not despair in any case, howsoever hopeless to man's view it may be.

Money and Prayer.—Those who are doing the will of the Lord Jesus and who love the cause of Israel will be glad to learn of the opportunity and privilege of helping this cause by their gifts and prayers. We have placed in stock lately 100,000 tracts, and are sending these out to many parts of the country. They cost money to buy or print and distribute, and with our other daily expenses make a heavy draught upon our income. The whole work depends on the voluntary gifts of God's people, as we have no income from any other source. We shall be pleased to hear from any of the Lord's children whom he may lead to help us in bearing the burden of this work, whether by gifts or prayer. Some who would like to give may not be able to do so. But they can aid us most efficiently of all by keeping the work in remembrance at the throne. On a later page will be found suggestions as to objects of prayer.

Significance of the Zionist Congress.—Several things are growing clearer with respect to the Zionist propaganda. The

growth of the movement has surprised even its friends, and its enemies have been compelled to recognize its existence and take account of its power. For one thing the national idea is not dead. The Jewish people are one, and the Zionist congress is its true representative. This latter fact is now firmly established. With the German emperor's favor, verbally expressed to Dr. Herzl at Jerusalem in 1898, and with the Zionist leader invited repeatedly to Yildiz Kiosk, holding diplomatic intercourse with the British government, and just now visiting Russia to meet von Plehve in official relations respecting the woes of his brethren, the world readily sees in Zionism and its official representatives the very embodiment of the Jewish nation. This is an immense gain to the Zionist cause, and will greatly strengthen it throughout the world. Prof. G. Deutsch, of Cincinnati, in the *American Israelite* pours forth his satiric scorn on the whole movement, yet concedes this; "Whatever one may think of Zionism, it remains a fact that no Jewish gathering has attracted so many, so distinguished and so truly representative men of all the classes of Jewry as have the Zionist congresses. . . No stronger evidence of the statesman-like qualities of Herzl could be demanded."

There is still another significant fact. Multitudes of Christian people have wondered if the Jews really cared for the ancient land of their fathers. The new Herzl plan has given opportunity for definite expression as to the actual Jewish feeling with respect to Palestine. It has been clear and emphatic. If the proposition had come before the congress for a final decision, it is not to be doubted that it would have been overwhelmingly defeated. "The emotional longing for Palestine on the part of the congress has been a revelation, even to me," writes Israel Zangwill in the *American Hebrew*. "The gesture with which the Kishinev representatives rejected East Africa was worthy of a Cyrano de Bergerac."

The New Zionist Scheme.—The announcement by Dr. Herzl of the offer by the British government of a tract of land

in East Africa for Jewish settlement, came before the Jews and the world with a good deal of surprise. This is not what many had expected, as it was fondly hoped that at last a charter for some part of Palestine had been secured, and that the way might soon open for definite colonization on a grand scale.

Turkey is not ready for this. It may be allowed to the Zionist leaders that in seeking temporary relief elsewhere for the present Jewish misery, they are doing what is perhaps wisest and best. The scheme, however, has set all Jewry in a flutter. Many in the Zionist camp are doubtful, or ready to oppose. But among the anti-Zionists the scheme is hailed with the utmost derision. One is led to imagine that the *American Israelite* and other reform journals are (figuratively) trembling in their boots for fear that one day the Zionists will actually secure Palestine. What one may call the Messianic English Jews, who look to Palestine as their future home, but expect a Messiah to come and lead them back, and who therefore oppose the present political Zionism, are very bitter in their criticism. The *Jewish Chronicle*, London, says for this class; "The first impulse on the part of many, must have been to ask impatiently whether the history of Israel was, after all, to end in an African swamp, and to express the bitterness of spirit which all must feel at the suggestion that Jews are to be vomited forth from western lands, and banished into barbarism."

This scheme is, as the same paper suggests, "Zionism without Zion." The *Chronicle* recognizes the gains which have been made by Zionism, calls Dr. Herzl's speech "a model of dignity and good feeling and beautiful expression," and says that it will be only just to wait for the result of the investigation which is to be made. It then closes its four fine editorials on the congress with these true words; "The future of Jewry does not lie in the tropics. Not thus is to end the grand drama of the Jewish race. It would be the grimdest anti-climax, the most savage piece of historical irony which the checkered story of this old world, with all its wreckage of human ideals, could show."

CONTRIBUTIONS.

"ISRAEL, MY ISRAEL."

A voice is ringing in my ear,
Israel ! my Israel !
It bids me make the nations hear
Of Israel, God's Israel.
So let me, Lord, with tongue and pen
Tell forth again, and yet again,
The word of God to list'ning men,
Of Israel, Thy Israel !

Of all the world, God chose a race,
Israel, yea, Israel !
Of all the earth He chose a place,
For Israel, His Israel.
But for their sins, long scattered far,
The nation waits "the Morning Star,"
For great Jehovah's awful war,
For Israel, God's Israel.

God mustereth the battle's host
For Israel, His Israel,
"In trouble God shall be our boast,"
Says Israel, tried Israel.
Jerusalem, Jerusalem,
Once more shall wear the diadem !
Let earth and heaven rejoice for them,
Saved Israel, saved Israel !

Bow down Thy heav'n, O Lord, the King,
For Israel, Thy Israel !
And bid Thy people shout and sing—
Thy Israel, loved Israel.
Break forth in joy, ye floods and fields,
Messiah, the King, the sceptre wields,
The world at large its homage yields,
Thro' Israel, God's Israel.

Praise God from whom all blessings flow
To Israel, all Israel !
For great and small the Lord shall know
Thro' Israel, saved Israel.
Rejoice ! rejoice ! O earth and skies,
Whose tears are shed o'er Israel's sighs;
For soon, yea, soon, God's light shall rise
On Israel, His Israel !

—Josephine Rand.

THE SIXTH ZIONIST CONGRESS.

BY THE EDITOR.

The sixth Zionist Congress met at Basle, Switzerland, August 23-28. Its sessions were of the greatest interest, not only to Jews of every shade of opinion, but also to Christians the world over. This universal interest is seen in the fact that between 150 and 200 reporters were present, representing the leading journals of the world.

There were 592 delegates, who came from a wider area than ever before. The Russian delegates included persons from Siberia and mountain Jews from Caucasus, the latter by their picturesque costumes attracting much attention. Three Bulgarian Zionists were present who had walked all the way to Basle, a journey of 62 days! Besides the delegates there were about 2,000 visitors, and at the opening meeting the crush and enthusiasm were so great that 100 roubles (\$62.) was offered for a seat in the gallery.

DR. HERZL'S ADDRESS.

As he came to the platform the great Zionist leader was given a fine ovation, proving that he still retained his hold on the Jewish mind and heart. We shall summarise his opening address, as it gives the main points of the new scheme which has so stirred the whole Jewish world either to approval, opposition or scorn. One account says; "The words read cold beside the scene. What storms lay behind it all! Kischinev-Russian prohibition—Russian change of attitude—promises to help in political negotiations in Constantinople; A bolt from the blue. Kischinev at one end of existence and Russian support for Palestinian diplomacy at the other." When he referred to Kischinev "the whole congress rose silently, listened, and as silently sat down,—a protest or demonstration so telling as to bring tears from many eyes."

Dr. Herzl in reviewing the past year said that Jewish misery had deepened. Jews have believed in emigration as a panacea, but they are finding that even in the freest lands they are not wanted. He spoke kindly of these lands, of their willingness to do all possible for the Jew, but "they are obliged to set a limit to humanity." He finds the governments of countries to which Jews emigrate "becoming daily more sympathetic towards our work." The true ideal of Palestine for the Jews must be one day fully realized. But since the last congress, in two visits paid to the Sultan, he met with

failure so far as Palestine was concerned. The Sultan is friendly to the Zionists, but can only offer colonizing opportunities in other parts of his dominions.

Because of failure on this line, and as a means of relief from the present awful misery, he had opened negotiations with the British government asking for a land concession in the peninsula of Sinai, with the purpose of settling Jews there. The British government favored this proposal, but after long investigations it was discovered that the water supply in that region was insufficient for colonizing purposes. The government immediately offered the Zionists another territory. This new land is in East Africa. This proposal "means a free Jewish colony, with Jewish administration, Jewish local government, and a Jewish chief official at the head, all under the control of the British government." The president felt that this offer marks an extraordinary advance for the Zionist cause, as it afforded opportunity for laying their aspirations regarding Palestine fully before the British government, yet it is but a relief measure. "The final goal of the Jewish people can be no other country than Palestine. . . It is true that it is not Zion, and never can be. It is but a colony, but, mark this, on a national and civic basis."

On a recent visit to Russia he communicated with the government, and was assured that "the Russian government will put no obstacles in the way of the Zionist movement, if it retains its non-revolutionary and lawful character . . . Finally, and the greatest importance is to be attached to this, the Russian government is willing to give the support of its influence to our endeavors to obtain Palestine from his majesty the Sultan."

Dr. Herzl closed with these words; "Of course there will be people who will see but the dark side of all these advantages. The help of the powers, they will say, is not a thing to be rejoiced over. They wish to get rid of us, or they will not allow us to enter their borders. Very well; if this is an injustice to our people, we will give an answer to it in the future, in our future, in our

country! And the answer shall be raising mankind to a higher plane."

Noble words, worthy of the cause and its great leader.

THE YEAR'S GROWTH.

The annual report of the Actions Committee, presented by Oscar Marmorek, claimed that the congress had become the central tribunal of the Jewish people. The growth of the movement since the last congress had been very marked. It had spread to Cochin China, Crete and Morocco, and new organizations had been formed in Norway, Denmark, Greece, Australia, Sweden and Manchuria. The greatest increase had taken place in Russia, while in America 80 new societies had been formed, and there were Zionist societies in every city in Canada. In Roumania are 100 organizations, and 1,572 in Russia.

GREAT ADDRESSES.

The various sittings of the congress, which extended over nearly six days, were marked by almost fierce debates and relieved by addresses of an interesting character by men of international note. Israel Zangwill read a paper on "Zionism and Charitable Institutions," which criticised Jewish relief measures in his pungent way. It was an earnest plea for a home spot for the Jewish race, that they might have the opportunity needed to develop on the soil those qualities of true manhood and racial character which are inseparably connected with the possession of a country. "Just as dirt is merely matter in a wrong place, so certain Jewish vices will become Jewish virtues in a Jewish environment."

Dr. Nordau's "Review of the Zionist Movement," spoken in German, was a very clear summing up of the results of seven years of agitation for a home in Palestine. In this short time this movement has called the Zionist congress into existence as the public representative of the Jewish people, and has attracted the attention of the world to the Jewish question. It demands the restoration of Palestine to the Jews, and asks the governments of earth to aid in attaining this goal. The full address reads like a new declaration of independence. It is manly and to the point.

THE UGANDA PROPOSAL.

Dr. Herzl's main announcement, viz., of a plan to settle Jews in East Africa, or in Uganda, as is really to be understood, created intense excitement in the congress, and much difference of opinion as well. It was finally decided to appoint a commission with power to send an expedition to East Africa to investigate the region. When the vote was taken the Russian delegates left the hall, but later returned. For the effect of this new scheme on the Jews throughout the world, see editorial columns.

This new program of the Zionist leaders is being discussed far and wide by the Jewish press. British East Africa is so unknown a region that information concerning it is greatly in demand. *The Jewish World* (London) gives a map which serves to locate the spot, and points out that the proposed settlement would be in the district north and east of Lake Victoria Nyanza and south of Lake Rudolph. It is said that the main advantage is that a first-class double harbor exists at Mombasa-Kilindini, the starting point of the Uganda Railway. This road is completed to Lake Nyanza. Direct steamer communication to Mombasa exists from Marseilles, Naples, Trieste, England and Germany. The territory indicated is said to be "a magnificent country," and "in the Uganda areas all European vegetables and fruit have been grown very successfully for years." The natural wealth of the country is immense, and the climate suitable for Europeans. The native population is not dense, and there is room for a great settlement of white people.

For our information concerning the great Basle congress we are chiefly indebted to *The Jewish Chronicle* and *The Jewish World* both of which have given full and stirring reports of the addresses and deliberations.

In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land : whom the Lord of hosts shall bless, saying, blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance. *Isaiah 19: 24, 25.*

God forbid that I should sin against the Lord in ceasing to pray for you. *1 Sam. 12: 23.*

THE DAY OF ATONEMENT—YOM KIPPUR.

(Translated by Miss Mary Sargisson.)

Lo ! Satan rages and broods and toils
Each heart to win ;
Teach us Thy ways, Thou God of grace,
Speak that one word, "Forgiveness."

Heed not the boaster ! Our sins alone
To Him are known :
The troop of mourners, they wait, O Healer,
Thy tone of love, "Forgiveness."

Still thou accuser ! The great Guilt Bearer
Approaches near,
From GOD the LORD, He draws that word,
The sweetest word, "Forgiveness."

Our fathers' God, still with Thy rod
Feed root and branch.
We sin no more, from heaven we hear
Majestic, sweet, "Forgiveness."

Tho' burning red, in ocean's bed
Cast all our sins.
All wild desires, all earthly fires
Quench with one word, "Forgiveness."

As passing cloud, make the dark shroud
Of grief and pain.
Then born again, with glad "Amen,"
We greet that word, "Forgiveness."

THE above verses are translated from a poem written by a rabbi in the 12th century, for "Yom Kippur," the Day of Atonement. They may give some idea of the longing for forgiveness and conscious pardon of sin felt by many Jews, though thousands, alas ! are wholly engrossed with the cares and pleasures of this life. In the continental cities where I have passed the greater part of the last ten years of my life, on the Day of Atonement the congregations are admitted by ticket, and even then the crowds are so great that numbers are sent away.

In consequence of this, some truly good men throw open their churches and invite the Jews to enter. The services are begun in Hebrew, continued in the language of the country. So well do I remember one of these. It was an impressive sight to see the keen dark faces, listening so intently to the story of the

cross, rather than feel themselves utterly cut off from the God of Israel. On this one especial occasion many ministers were present, differing in their forms of worship. At last one began—if I remember rightly—from the Moravian Brethren. Very simply he spoke of the blood that on that solemn day was sprinkled on all the vessels used in the temple service. Then with equal simplicity, but with deepest reverence, he turned to the blood of the great sacrifice, the Messiah, the Redeemer, Jesus, the Saviour of the world, on His throne the cross, and prayed that His blood might sprinkle all nations, and admit them by that one offering into the holiest of all, “the house not made with hands, eternal in the heavens.”—*M. S., in Jewish Missionary Intelligence.*

LETTER TO MR. BERGMANN.

[The following letter, sent to us by Rev. Marcus S. Bergmann, London, is of much interest as an account of how one Jew who hated Christ and his people was finally won to love the Lord Jesus. This should have appeared earlier, but with much other material has been crowded out.]

371 Hoe Street, Walthamstow,
June 13th, 1903.

MY DEAR MR. BERGMANN,—

A few weeks ago I had occasion to address a Christian Endeavor meeting at a mission hall in this locality. When the meeting was over the superintendent introduced to me an elderly man as a Hebrew-Christian who had recently come out on the Lord's side. This new-born brother expressed a wish that I should visit him as he was anxious to know more about the way of life. When I called upon him we had a very blessed time, and as I was blessed in my own soul I feel you ought to have a share in the blessing and joy, because the Lord revealed your labors in His own way. Listen as to what came out in my interview with this new-born brother. During our conversation he remarked, “I wonder whether you could tell me anything about a missionary whom I knew more than 30 years ago. Before he became a believer he was the secretary and rabbi of our synagogue.” At this point I was all ears, for your name came

across my mind and I thought I had better listen quietly without interrupting. “One day,” he continued, “this young man was taken ill and went into the German hospital”—(this strengthened my belief that it was you whom he referred to, as I had read of this incident in your biography)—, “when he came out he disappeared; we all wondered what had become of him, and I suggested that we, the members of the synagogue, should go and look for him among the missionaries. We did so, and on coming to Palestine Place discovered our man. We tried to persuade him to come away with us, but he would not listen. Seeing that we could not succeed, I suggested that we should charge him with theft, in the hope that he would thus be disgraced in the eyes of the Christians, and that they would turn him out. A policeman was called, and the young man was brought to Bishopsgate police station, where he was detained over night, as the theft was supposed to have been committed in that district. It was during the Jewish Passover feast; I took some Passover cakes and fish to him at the police station, and asked him to reconsider his position, either to renounce Christ or to go to prison. He refused to withdraw his confession of Christ nor would he accept the food. The next day he was brought before the Lord Mayor at the Mansion House and charged but the evidence was so contradictory that the Lord Mayor could see through it all and dismissed the case.”

I asked him whether he knew the name of the young man, and he said “Marx” was the Jewish name, but he did not know the surname. He then went on to say,—“I saw this young man once after the case was tried; he called at my house to see me, but as he preached to me about Christ I forbade him ever to come to see me again.”

In reply to this story I told him I knew to whom he referred, and that the missionary in question was still a faithful witness for the Master, and the Lord blessed him greatly. Seeing on the table the Yiddish Psalter and the “Promised Messiah” in Hebrew, I asked him to hand me the books, and opening them

pointed out your name on the title page as translator. "I never," he exclaimed with tears in his eyes, "to have his works here and drink from the living waters without knowing that it was he whom I wronged that is ministering to me words of life! I should like to ask him to forgive me."

I promised to go with you to see him. Not only is he himself a converted man, but his wife and children have come out on the Lord's side, and they are very anxious to confess Christ publicly by baptism. He and his wife read the scriptures to the Jewish neighbors. He is an employer of labor and preaches Christ to his Jewish employees.

Trusting this will cheer you on the way, and that the Lord will continue to bless your ministry amongst our Jewish brethren, believe me,

Yours sincerely in the Lord Jesus,
P. L. DORNBUSCH.

HEBREW-CHRISTIAN BROTHERHOODS, UNIONS, AND ALLIANCES OF THE PAST AND PRESENT.*

An address delivered at the Hebrew-Christian Conference, Mountain Lake Park, Md., July 28-30, 1903.

BY REV. LOUIS MEYER, HOPKINTON, IOWA.

Writers on Jewish missions, and individual Hebrew-Christians, without exception speak of Hebrew-Christian unions, alliances, and brotherhoods, as something which started in England and ought to be imitated by us here in America. But a calm consideration of historical facts clearly proves that the necessity of such unions was recognized in the United States long before English Hebrew-Christians took the first steps toward union, in 1830, which finally, in 1835, led to the founding of the Abrahamic Society. It is therefore but just that in our historical review of Hebrew-

Christian alliances, unions, and brotherhoods, we commence with

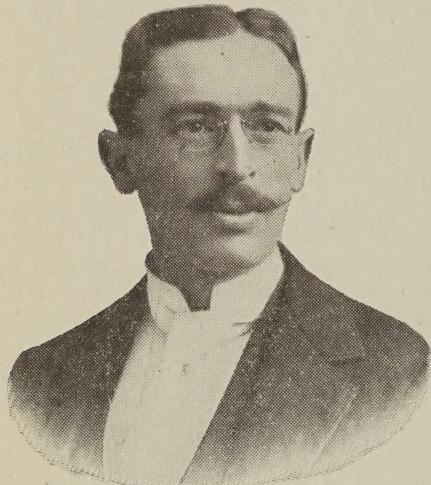
I. AMERICA.

It was in August, 1813, when in a private apartment in the city of New York a venerable professor of Columbia College and a minister of New York talked and prayed about the conversion of the Jews. The young minister was Rev. Philip Milledoler of the Reformed Dutch Church, who afterwards became the indefatigable president of the American Society for Meliorating the Condition of the Jews and narrated the circumstances at the annual meeting of that society in May, 1843. The outcome of that private talk was the firm resolve to appeal to the consistory of the Collegiate Reformed Protestant Dutch Church at its next meeting, and to organize, if possible, a monthly prayer-meeting in behalf of Israel. The prayer-meeting, started soon after, was in fact *the first Hebrew-Christian Prayer Union* of which we have knowledge. Its membership consisted of three Jewesses who believed in Christ and had been baptized, two in Reformed Dutch churches and the other in a Presbyterian church, of the venerable professor of Columbia College, and of Rev. Philip Milledoler. The prayer-meetings were held regularly, and were, we are told, spiritually uplifting and aided in increasing the zeal of its members in behalf of God's chosen people. All its members not only prayed but also worked, and aside from trying to stir up ministers and members of the church, approached individual Jews with the offer of the gospel wherever opportunity came. The fruit of this consecration slowly became visible. The consistory of the Reformed Dutch Church, at its meeting of December 2, 1813, had given its consent to the appeal in behalf of the Jews, and had decided to recommend it to the classis of New York at its next meeting, which was held October 13, 1814. God made the ministers and members of the classis willing, and a committee was appointed to take the necessary steps for the founding of a gospel mission to the Jews, the first upon American soil. The committee was

*The facts concerning American brotherhoods, unions, and alliances were gathered partly from books, pamphlets, and reports, preserved in the libraries of Union Theological Seminary, Yale and Harvard, and in the public libraries of New York and Boston, partly from letters of the late J. M. Goldberg, Rev. C. E. Harris, Brooklyn, Dr. M. J. Franklin, Jerusalem, and others.

very slow in its deliberations, but the prayer-meeting continued to pray and labor in behalf of the cause of Israel. Its membership increased a little, but it remained a Hebrew-Christian prayer-meeting still, since it contained more Hebrew-Christian members (all Jewesses) than Gentile-Christian. Its most prominent worker, besides Rev. Millledoler, was Mrs. Emma Rosenbaum Kingate.

After long delay the committee of the classis of New York reported favorably



REV. LOUIS MEYER.

to the founding of a gospel mission to the Jews on September 18, 1816, but it recommended that such mission be made undenominational. A meeting of the various religious denominations was therefore called and held in Garden street, New York, November 6, 1816, and a lively discussion of the question, "Is a Mission to the Jews Necessary?" ensued.

While this discussion was going on Mrs. Kingate and two other Hebrew-Christian ladies were on their knees in the small room behind the store of Mr. Kingate in Greene street, praying for the outpouring of the Holy Spirit upon the meeting in Garden street. We cannot doubt that it was in answer to these fervent prayers that the heated discussion finally subsided and the unanimous resolution was passed to appoint a com-

mittee to draft a constitution for an undenominational society for propagating the gospel among the Jews. This committee called another meeting within a few weeks, and *the first missionary society for the evangelization of the Jews was organized upon American soil the thirtieth day of December, 1816*, and the celebrated Rev. J. L. C. F. Frey, who had landed in New York, September 15, 1816, was engaged as its first agent and missionary. We need not speak of the work and experiences of this society, except that we state the fact that it was merged into the American Society for Meliorating the Condition of the Jews in 1822.

When Frey became the agent of this society he naturally took a leading part in the monthly meetings of the Hebrew-Christian Prayer Union, but he was bitterly opposed to women taking part in the speaking and even in the praying during the meetings, and since the Hebrew-Christian women were the mainstay of this first prayer union, it soon died when they had to be quiet.

But soon another prayer-meeting in behalf of Israel was to be started, out of which not only the largest, and, we hesitate not to name it thus, the best of all American societies for preaching the gospel to the Jews grew, but also a number of Hebrew-Christian brotherhoods, unions, associations, and alliances. In the early spring of 1817 Rev. Frey received a letter from D. Marc, a Hebrew-Christian missionary to the Jews at Frankfort-on-the-Main, proposing the establishment of a "Christian Jewish Settlement." Frey was much impressed and had but little doubt of the success of this rather fantastic plan, yet did not take any steps toward establishing such a Christian Jewish settlement. But Marc wrote letter after letter, finally closing with the awful words, "Remember that the blood of our brethren will be found on the skirt of your garment."

After this solemn exhortation, Frey could no longer rest, and he resolved to lay the proposition before the Society for Promoting Learning and Religion, in Morris county, N. J.

On April 17, 1819, Frey left his home to attend the meeting of the society, but was overtaken on his way by a heavy thunderstorm, which caused him to seek shelter in the house of Rev. Dr. Edward Dorr Griffin, the celebrated preacher. Their conversation naturally turned to the object which brought Frey to the meeting of the Morris county society. Dr. Griffin became interested in the proposed settlement, and, after a season of prayer, both went to the meeting, where Dr. Griffin used his great influence in favor of the plan of D. Marc. Thus it was unanimously decided to invite Mr. Marc to come to America to act as agent of the Morris county society in executing the plan suggested by him. However, D. Marc declined the invitation, and Revs. Frey and Grover (of Cauldwell) were appointed a committee to consult with ministers and godly men on the expediency of forming a society for the purpose of colonizing and evangelizing the Jews.

Prominent men were speedily interested, and in November, 1819, an informal *Prayer Union for Israel* was organized, each member of which prayed and labored for Israel and most cordially approved of the proposed Christian Hebrew settlement. Among the members of this prayer union we find Drs. Green, Alexander, and Miller of Princeton, Revs. Mason, Milledoler, McLeod, Spring, Knox, Matthews, and others; but Rev. Phillips was the only Hebrew-Christian beside Frey. December 15, 1819, Frey finally laid his plan of establishing in America a colony for persecuted Jews before a meeting of New York ministers. Since the majority of those present at this meeting were old friends of the cause, it was without great discussion decided to undertake the work, and a committee (consisting of Revs. Mason, Milledoler, McLeod, Spring, Phillips, and Frey) was appointed to draft a constitution. This was finished January 25, 1820, and the American Society for Colonizing and Evangelizing the Jews was formed February 8, 1820. We will not speak of the difficulties caused by the Jews in the

legislature, when an application for a charter was made, but simply state that the members of the society finally agreed to erase the words "colonizing and evangelizing," against which the chief objections were directed, and the society was incorporated April 14, 1820, as *The American Society for Meliorating the Condition of the Jews*.

It was no missionary society. The number of Jews in the United States was very small, and the missionary society founded 1816, whose agent was Rev. Frey, seemed to be sufficient for the work. The object of the A. S. M. C. J. was "to invite and receive, from any part of the world, such Jews as do already profess the Christian religion, or are desirous to receive Christian instruction, to form them into a settlement, and to furnish them with the ordinances of the gospel, and with such employment in the settlement as shall be assigned them; but no one shall be received, unless he comes well recommended for morals and industry, and without charge to this society."

In 1821, Adelbert, Count von der Recke, who had founded a colony of Christian Jews in Duesselthal, near the Rhine, heard of the existence of the American Society for Meliorating the Condition of the Jews, and immediately commissioned a converted rabbi, David Christian Bernhard Jadownicky (born in Poland, 1799; Jewish Talmudical School in Berlin, 1813-18; rabbi at Solingen, 1818-20; baptized April, 1821, in Frankfort), to seek the co-operation of the American Society. Jadownicky, arriving November, 1821, laid the letters of the Count von der Recke before the A. S. M. C. J., and was greatly encouraged by the reception he found, but decided not to return to Germany. Frey himself persuaded the young man to prepare himself for the ministry, and thus we find him in 1823 as a student in Princeton, where he tried to form a prayer union for the evangelization of the Jews, but met with little or no success among the students.

In 1823 the A. S. M. C. J. rented a farm three miles from town, where

Christian Jews and inquirers were to be trained in agricultural and mechanical operations, and where a school was to be started and talented men were to be trained theologically, and soon the influx of foreign Hebrew-Christians commenced. Erasmus H. Simon, with his wife, came from Scotland; Frederick Gustavus Prinker followed soon from the eastern part of Germany; while John Edward Zadig (born 1799, baptized by Rev. Kraft in Cologne, May 25, 1823) them in the fall of 1823.

It was only natural that the "*Jewish Converts' Society*" was formed in November, 1823. Frey and Jadownicky were also members of this society, whose purpose was mutual edification and the furtherance of gospel work among the Jews, but Mrs. Simon, the author of a book entitled "*Evangelical Review of Modern Genius, or Truth and Error Contrasted*," could not become a member, because she was a Gentile Christian of Scotch birth and a woman.

Soon after the founding of the Jewish Converts' Society, Judah Isaac Abraham was baptized and became a member of the society (missionary of A. S. M. C. J., 1825-26, 29 to 30; graduate Andover Theological Seminary, 1829; ordained May 12, 1830; sent out by A. S. M. C. J. as missionary to the Jews around the Mediterranean, July 21, 1831).

Another member of the society was John Christian Jacoby (born in Poland, 1800; baptized 1822; missionary A. S. M. C. J. 1825-26; employed in the postal service 1825-49; missionary A. S. M. C. J. 1850-55; ordained deacon, Episcopal Church, Hartford, Conn., December 14, 1856; missionary to the Jews in New York, 1856-62; chaplain in U. S. army 1862-64; missionary to the Jews in New York 1865-74; died February 9, 1874.)

In 1824 the constitution of the Jewish Converts' Society was changed, and Gentile Christians were admitted to membership, although it seems as if the ladies still remained excluded, for Mrs. Simon never became a member. The new members, among whom we find Dr. McLeod, John Gray, the first editor of *Israel's Advocate*, and Stephen N. Row-

an, later moderator of the General Assembly of the Presbyterian Church, and second editor of *Israel's Advocate*, brought new strength to the Jewish Converts' Society, whose leader was Jadownicky, who, in 1825, became an agent of the A. S. M. C. J. The meetings for prayer were deeply spiritual, and all members were helpers in the active work of the A. S. M. C. J. But suddenly, in 1826, Jadownicky was accused of heresy and left the United States (settling in Jamaica, West Indies, whence he later removed to Poland, where he died 1853?), and the Jewish Converts' Society ceased to exist after a life of almost four years.

Already in April, 1826, an effort had been made, chiefly by the Jewish Converts' Society, to cause the A. S. M. C. J. to preach the gospel to the Jews, but the charter was so clearly opposed to this that the effort had to be abandoned. Thus in January, 1827, 500 acres of land were purchased, and the farm was fully stocked for the Jewish converts, who, however, failed to appear. October, 1831, the farm had to be mortgaged. In 1833 it had to be sold for debt. Thus God forced the A. S. M. C. J. to abandon its fantastic scheme and preach the gospel to the Jews, upon which duty it entered with all its power when God in 1841 provided the necessary means and sent the needed missionary, Mr. M. A. Berk. The charter was finally amended in 1843, and a time of prosperity commenced for the society; and as workers and converts began to increase in numbers the necessity of an alliance of workers and converts was speedily recognized. Thus the *Brotherhood of Jewish Proselytes* was formed in 1844. Its founder was Lilian Bonhomme, a French Jew, for many years the faithful traveling missionary of the A. S. M. C. J., and among its members we find the missionaries J. P. Labagh, later an Episcopal clergyman, and James Forrester (both Gentiles), and the following Hebrew-Christians: Felix Pigot, a Prussian Jew, especially recommended by Rev. Ridley Herschell, of London; Joseph Stern and Matthew A. Berk (baptized 1840, con-

verts of A. S. M. C. J.); P. J. Schory, a Hungarian Jew, baptized in Constantinople; Charles Reineman, a convert of A. S. M. C. J. and a student in Marshall College, Mercersburg, Pa.; and others.

We find no traces of any work done by this Brotherhood of Jewish Proselytes except the holding of occasional prayer-meetings. Its life was short, shortened especially by the antagonism of Rev. Frey, the founder of the A. S. M. C. J., who had undoubtedly outlived his usefulness, and having become a most rabid Baptist, thought it his duty to counteract as much as possible the work of all non-Baptists. Thus he not only organized the American Baptist Association for Evangelizing the Jews in December, 1844, and opposed the A. S. M. C. J. in his publication, *The Hebrew Messenger*, but he also organized a *Brotherhood of Jewish Converts*, trying to influence the members of the Brotherhood of Jewish Proselytes. The outcome of this struggle was the speedy decline and death of both brotherhoods.

No effort was made to unite the Hebrew-Christians, who from year to year became more numerous, until in 1850 Rev. Edwin R. McGregor, the secretary of the A. S. M. C. J. and editor of the *Jewish Chronicle* from 1849 to 1855, founded the *Prayer Alliance for Jewish and Gentile Christians*. Bonhomme, the founder of the Brotherhood of Jewish Proselytes, became its secretary, and among its members we find many Hebrew-Christians, whose names are very familiar to the student of American Jewish missions: Ephraim M. Epstein, Nahum Ignace Steiner, Sigismund Uhlfelder, Moses Frankel, Abraham Joseph Levy, Aaron Bloch, Charles T. Weisel, James Cohen, Julius Strauss, Abraham H. Dreyer, Johannes Wiprecht, Louis Taussig, L. C. Newman, Alexander Block, Dr. Leon Gelhardt, and many others.

The Prayer Alliance made no effort to do missionary work among the Jews, because almost all its members were active workers of the A. S. M. C. J., but its semi-monthly prayer-meetings, described as wonderfully uplifting, undoubtedly

added much to the grand work done in those years by the A. S. M. C. J. in a large number of cities in all parts of the United States.

The exact date on which this Prayer Alliance ceased to exist cannot be discovered, but we have reason to believe that it began to decline in the late fall of 1853 and had ceased to exist at the anniversary of the A. S. M. C. J. in May, 1854.

In 1855 scandalous reports affecting the character of Rev. Mr. McGregor caused not only his retirement from office of secretary of the A. S. M. C. J., but the suspension of all activity of that society, until the Hebrew Christians came to its help. Not since apostolic times had there been gathered a nobler band of Hebrew-Christians in any town than there was in New York between 1855 and 1869. We find among them 28 ministers (6 Protestant Episcopal, 14 Presbyterian, 2 Methodist, 4 Lutheran, and 2 Baptists), and a number of physicians and prominent business men, and all were greatly interested in the evangelization of their Jewish brethren.

When the storm gathered over the A. S. M. C. J. and it seemed as if the tried institution was to be swept away, a meeting of Hebrew-Christians was called by Morris J. Franklin (born in Prussia 1831; baptized by Rev. John Forsythe in Newburgh, N. Y., 1847; Union College graduate, 1855; Union Theological Seminary, 1855-57; M. D. 1858; surgeon U. S. Army, 1862-64; physician and druggist in New York 1865-84; Jerusalem, Palestine, 1884, where he still lives), not for the purpose of founding a Hebrew-Christian alliance, but to resuscitate, if possible, the society of which the majority were children in the Lord. The meeting was largely attended, and the enthusiasm kindled there gave to the A. S. M. C. J. a new lease of life. However, since no Hebrew-Christian brotherhoods or alliances were in any way connected with the A. S. M. C. J. from 1855 until it finally ceased to exist in 1867, we shall no more refer to it.

(Concluded next month.)

"Prepare to meet thy God."

OUT OF THE DEPTHS.

THE LIFE STORY OF JACOB HIRSCHLER, WRITTEN
BY HIMSELF.

Having been asked to write a short narrative of my career and conversion, I approach the task feeling beforehand the human impossibility of making of the effort more than a mere superficial and wholly incomplete sketch.

Born amid all the rigors of orthodox Jewry, of a parentage and stock whose strain ran untainted back to the best blood of Judah, I first looked upon the mystery of life in a little village, Oraszoor, hidden among the mountains of Austro-Hungary. My people were in humble circumstances, my father having never been of a physically robust quality. For some years prior to my birth, in 1863, and until I was a well grown boy, my father taught in a public school; he was a man of naturally intellectual habits, and having by study and observation acquired a considerable mental culture, it was only natural that he should impart as far as possible the fruits of his learning to his son.

When my father's health broke, a relation in good circumstances came cordially to his aid, setting him up in business as a combined grocer, tobacconist and liquor dealer; but alas! so deeply sapped were my father's vital forces, that it was but a year or two later, in 1875, that we laid this dear parent to rest, awaiting the judgment summons, and I, for my part, at twelve years old, knew myself at the threshold of a new life.

As the eldest son it was natural, though so young and ill qualified by experience, that the management of our business—already quite successful—should devolve upon me. My mother, however, realizing that if it was to maintain a family of mother and four growing sons the business must be conducted on thrifty and economical lines, unwisely, or at worst indiscreetly, refused to allow me a fixed sum of pocket-money, and as presently I fell naturally enough to running with other boys of approximately my own age, who could generally show a few coins of their own, I was led by a spirit

of resentment and emulation to abstract money from the cash drawer of our store that I might meet my friends on equal terms.

These petty crimes, though carried on for some time, were not detected, and when at about fourteen years of age I was sent to Budapest to a gymnasium, or as in this country we should call it, a seminary for boys, neither my friends nor I myself would have dreamed of considering me ought else than the most honest and worthy of lads. No ill was known of me, and as I adhered closely to the letter of Jewish orthodoxy in which I had been raised, my character was by my friends held to be wholly unassailable.

Alas! that some true friend might not have known the truth of me and by precept and example have guided me aright! For when, after four years at the school, I graduated and entered upon an excellent position in a large mercantile house, both my acquired taste and the immunity I had found at home urged me on to the most disastrous of courses. I had systematically robbed my employers for three years, in fact, before exposure overtook me.

Let me not dwell upon this terrible time—the crucial, the pivotal period of my career for years to come. Following my detection and exposure came arrest, conviction, a year's service in penitentiary, the utter heartbreak of my poor mother, and for me an indelible disgrace.

My term of imprisonment expired, my family still faithful, though bowed to earth by my shame, held council, and to my entire content elected to send me to America. I pass the bitter last scene with my mother—the agonized parting, the anguished pleas for my future right-dealing, the shamefaced promises, all too quickly—God forgive me!—to be forgotten. Already sin had seared even the natural affections in me; I was conscious only of an overwhelming sense of relief in getting away from all that should have been dearest in life to me.

I arrived in New York speaking no word of English, though fluent enough in German. Letters introductory had been given me by a neighbor of my mother to her sister in New York, who

was reported to be extremely wealthy. I was nowise surprised, then, in presenting my credentials to this lady to find myself in a richly-furnished house and to be greeted by a woman who wore many jewels and rich fabrics. She received me with uncommon cordiality and an entire absence of form, and within three days made good her promise of aid by getting me a remunerative position.

It were well for me if I had never heard of this benefactress. The position I filled by her good offices was that of



JACOB HIRSCHLER.

quasi-butler in a swell gambling house. Imagine me trying to live down the past in such an atmosphere!

For some months, patrons of the house being liberal, I made much money; at Christmas and New Year tides I was lavishly remembered, but a short time after the latter festival I was caught stealing money from the house, and as all the stealing allowable there was that done by the house itself, I was incontinently dismissed.

My patroness, however, was so little discomposed by my crime that she straightway got me a second position and subsequently yet a third, this last at a seaside hotel where she was a guest. At this hotel I was fortunate enough to win the regard of a large importer of laces, with the result that he opened a branch house of his establishment and made me its manager.

I say I was in this instance fortunate, because I not only received a large salary, but I really deserved it; I worked hard and faithfully, and had I but elected to remain in the position might have made of myself a successful business man. But I was bitten of the spirit of unrest;

I associated myself with divers "high, rolling" clubs and associations, and having long ago wholly thrown over all connection with the synagogue and the faith of Jewry, I revelled in all manner of sin.

So it was I was seized with a whim to go West. I left my kind and most generous employer—thank God in this instance leaving no stain behind me!—and went to California. This was in 1882; things were beginning to prosper greatly in the land of the Golden West, and I determined to lead a new and better life; but the devil, whom I failed to take into account, had no mind to lose so admirable a votary.

Let me try to be brief. I was now become a professional gambler, but as the years went on I saw even more clearly what must be the end of such a career, and despairing of elevating myself by my own efforts, I finally determined to marry. I wooed, therefore, and won a sweet young English girl, a Christian of rare character and sweetness, who, listening to my plea, hoped to reclaim me. Yet really wishing to be a better man, so strong was the evil in me that I gave the clergyman who married us \$10 to leave the name of Christ out of the ceremony, and once, when going with my wife to church, the minister spoke in his sermon of Christ's power to save, I burst into laughter, scandalizing the congregation and unspeakably grieving my poor wife.

Oh, wife! Poor young, trustful, betrayed, loving spirit! Too late she found the devil was stronger even than love in me; for though love her I did, and tenderly, as the years sped I slipped ever back and back, and heartbroken the poor girl lay down and died. Then conscience assailed me intolerably, and to rid myself of its stings I plunged even more and more recklessly into vice. Sometimes I sought to compromise, as once when I gave up gambling and took employment in a swell saloon; but when having saved about \$1,000 I left the place, I plunged into a debauch, awaking a few days later again married.

Yes, there was no doubt of it; all was regular; in my drunken folly I had mar-

ried a woman whose very usurpation of my name was an outrage upon my dead wife. But God, no doubt, knew I needed the awful punishment of this second marriage, and though to-day I blush for it, I can see the hidden seed of good in it. Three hideous years this woman and I dwelt together in law as man and wife; then the law both of God and man brought me freedom. God pity that unhappy woman! She was terribly wicked.

But three years of ceaseless conjunction with such utter abandonment in vileness and sin had not been without their quickening results in me. Never in my life had I known such a ghastly despair, such an intimate comprehension of my hopelessness, my abject foulness before God and man as I felt and knew when I was once more free, and in a position to confront myself.

So terrible had the burden of my remorse and despair become that I was on the brink of a sick soul's crowning disaster when one evening God led my stumbling feet to a Salvation Army open-air meeting, just at the moment when my very prototype in evil began to testify. He, too, had lived almost exactly the life of vice, action for action, that I had, and before my eyes he stood declaring his freedom.

For three weeks I fought the strength of that man's testimony in the conviction that gripped my soul; for three endless weeks I sought by every specious argument known to hell to crush out the ever-growing certainty that in this man's bold assertion lay the glimmering of my sole hope.

It was a warfare between mighty natural forces; it rent and tore me asunder before my soul found courage to believe. But hallelujah! through the mercy of Christ, my Messiah and the whole world's, courage was at last given me, and with it came strength to hasten without a moment's pause for further parley to the army penitent-form, where for the first time in my life I really felt and knew God.

To His glory, then, great and unthinkable above all things, and for the reassurance of many who like me greatly long yet are fearful, I have written all halt-

ingly and incompletely this brief history of a career, which, after many years, in His mercy Christ has uplifted by His salvation.

WORK IN CALCUTTA.

REV. A. W. YOUNG.

For many years past work has been carried on amongst the Jewish population in this city, partly by means of a school for poor children of Jewish parentage, and partly by the self-denying labors of honorary workers connected with the Old, or Mission Church, and the C. E. Z. M. S., who, as they had time and opportunity, visited Jewish families.

Work amongst all sections of the Jewish community can, however, only be said to have begun with the coming of Mrs. Lennard to Calcutta in September, 1901. Mrs. Lennard is an honorary missionary lady who was engaged for some years in ordinary mission work in the district of Mysore, but during the time she was thus usefully engaged she was waiting and praying for the way to open definitely for the consecration of her life to the evangelization of the Jewish race, and she came to this city in response to what she believed was a clear and definite "call." Brought up on the Continent and educated partly in a Hebrew school, having as a near neighbor a rabbi, in whose house she was always a welcome guest, it would seem that from her very childhood she was unconsciously being prepared for her life work.

Moreover, her familiarity with the habits and customs of the Jews and her knowledge of the German and Hebrew and Yiddish languages, combine to fit her in a very special way for the great and difficult task to which she has set her hands.

If the various classes of Jews be all taken into account there are certainly hundreds, if not thousands, of families resident in the capital city of India, and there is plenty of scope for all kinds of mission work among them. The wealthy Jews comprise those who live in Eu-

ropean style in the fashionable parts of the city, among them are to be found a few orthodox individuals, but many of them belong to the so-called "reformed Jews," who have thrown over their allegiance to the Mosaic Law.

The majority of these hail from Germany, and are able to speak various languages; their surnames often lead the uninitiated person to imagine that they belong to other nationalities. The older people are the more orthodox, the younger generation is careless and indifferent, fond of dress and much addicted to the reading of trashy novels. The children, especially the girls, are educated at home by governesses, since the parents fear to send them to any of the schools. Invitations may be given to such, but as a general rule Jews are chary of entering Christian homes, fearing lest they should be expected to do homage to a crucifix, or image, or picture of Jesus, and they are never really at ease until satisfied, on their accepting an invitation, that these things will not be found in one's drawing-room. Even when passing a Christian church some of the more superstitious of them will try to undo an imaginary spell by casting a straw or other small object over the left shoulder.

Despite the difficulties in the way Mrs. Lennard has secured admittance into houses of several of these well-to-do Jewish people, and has been generally well received. Out of such visits profitable friendships spring, and among this class of the community there are already some who are seekers after truth.

One of the rich young Jewesses has not only been delighted to have the New Testament read to her, but has invited her friends to meet Mrs. Lennard, so that it has been possible, under the most favorable circumstances, to have a regular Bible-reading with the singing of hymns and prayer. It is worthy of note that this same young lady asked for introductions to Christian ladies at Darjiling, and at present is following up her reading with their help.

We come now to the middle-class Jews. They live in the heart of the city, and being very clannish are fond of liv-

ing as close as possible to one another. Many of this class, though nominally orthodox, are woefully ignorant of the deep religious spirit underlying the Law's observances, and traverse it at many points. They are, moreover, great quibblers in matters of interpretation, and some of them could give points in this respect to their forebears of New Testament times.

Mrs. Lennard's account of a visit to a Jewish household will illustrate in a startling manner the greed and atheism of certain of the race. To the Jew's query, "Are you a missionary?" Mrs. Lennard answered "Yes." "Well," said he, "my father taught me and all his children that we are to carry our religion in our pockets, and I teach my children the same. My belief is what my eye can see and (stretching out his hand with the fingers made spread) what my hands can grasp. Madam, I believe in nothing. There is no God, and as for prayer it is never answered."

Mrs. Lennard has regular Bible readings with certain families—in one such there are two grown-up boys, a daughter, and younger children. One of the youths, eighteen years of age, said to his mother, in Mrs. Lennard's presence, "Mother, dear, I want to be a preacher of the truth. Fear not, if I do the Lord will bless us with a blessing greater than riches can give us." Another family, after diligent search of the scriptures, became convinced that the Messiah must have come. Being made uneasy by their convictions they sought help from older and more learned Jews, but obtained no satisfaction, and in their distress sought help from Mrs. Lennard.

Another Jew told her that he sat up for many nights reading the Bible to learn whether he was wrong or right in his adhesion to Judaism. It would therefore seem that in many cases the soil is already prepared, and if the seed be sown and watered with care, we may be confident that it will receive increase in God's good time.

The third class of Jews are the poor emigrants who come from every part of the world, but chiefly from Jerusalem, Constantinople, and Egypt, im-

aging that Calcutta is a new El Dorado. Another reason for their coming in such numbers, and a more sensible one, is the freedom from persecution which they enjoy under British rule. They live in the slums of Calcutta and are illiterate and ignorant to a degree. It is difficult at times to distinguish them from the Mohammedans, with whom they occasionally intermarry, and who do not differ greatly from them in features or in dress. The children grow up with the wildness of street-arabs, uncared for in body or soul, and when brought into such schools as those connected with the Old Mission Church they form most unruly and inattentive pupils.

The stories which Mrs. Lennard tells of her experience among this class of people are very piteous. Certain of the parents do seem to realize the terrible condition in which they and their children are, and would welcome any organization which would rescue their girls from the moral dangers which immediately surround them.

Again and again they say, "Take our girls away. Provide them with a home—teach them." Questioned as to why they did not appeal to the rich Jews, they reply, with a shrug of the shoulders, "Some of us have tried the experiment, and our daughters come back greater sinners than before."

The last, but by no means the least important, form of work in which Mrs. Lennard is engaged is the endeavor to reach and reclaim the many Jewesses who are living lives of immorality. The ease with which a Jew can obtain a divorce is well known, and this fact leaves many of

the innocent and beautiful young Jewesses of the Continent an especial prey to wicked and designing men. In all good faith the marriage is consummated and thereafter the journey is taken from the Continent, and especially from Constantinople, to cities of the East. When here the wives are frequently divorced upon some trumped-up charge, or are coolly deserted, while the so-called husbands—really agents—make off to repeat their nefarious schemes. The condition of such deserted women, in the midst of a city like this, may be imagined. Many of them have families, which adds to the piteousness of their state. Deceived, deserted, forsaken, tempted, with starvation staring them in the face, what wonder if they fall into abysses of shame! We all know that there is no harder task than the reclamation of such as are dead to a sense of shame and hardened by contact with sin in its most debasing forms, yet it is a work which, we feel sure, lies very close to the heart of the Friend of sinners.

To win their confidence Mrs. Lennard proposes to open and furnish a room in the district where these women live. Tea and refreshments will be provided, also journals and newspapers, and by entertainments, addresses, and lectures she hopes to win their confidence and establish a base from which to do definite evangelistic work. A gift of 750 rupees from a lady in England makes it possible to anticipate at least a six months' experiment without anxiety, and so soon as a suitable worker can be found and a room rented this scheme will take a practical shape.—*The Friend of Israel.*



JEWISH MISSION FIELD.



AT HOME.

Bible Shop-window Mission.

Mr. J. Wistar Brown, Jr., writes to *Tutting and Toiling*; "I thank you for the steady supply of Jargon New Testaments which we get from Chicago. We long ago used up the 3,000 which your father wrote to reserve for us, and now have got a number of cases in addition. Though obliged to be much with my family, things at the mission have gone

better since my absence than before. The meetings week after week grow better and better and we have answers to prayer for workers. Then we have ladies who daily go out visiting with Testaments and tracts.

"Surely what your esteemed father wrote in *Tutting and Toiling*, that the Jews are more accessible now than ever before, corresponds with our experience. We have more opportunities than workers. We have also much quieter meetings."

Mr. Lev's Work, St. Louis.

Our dear friend, Mark Lev, is much encouraged in his new location. He says;

"I desire to praise God for his marvellous goodness to me. He has already blessed me in the new mission. Being located in the very heart of the Jewish population it draws large numbers of Jews and Jewesses to our services, and the blessed Lord gives me strength and wisdom to deliver his messages of love to the lost sheep of the house of Israel, and these messages find a lodging in the hearts of some. Two have already confessed the Lord Jesus in the new mission.

The Hebrew-Christians of the city rally around me, attending almost all our services. I praise the Lord for having sent me to St. Louis.

Last Monday we had our first monthly meeting of the friends of Israel, and a blessed meeting it was. Several Hebrew-Christians participated, and some, as dear Dr. Rothman, gave excellent addresses. I trust that God will by and by raise for me friends here, who will begin to take a fresh interest in the work. Meanwhile the Lord is providing the means from other sources, and I lack nothing. Praise be to God. As to the printing outfit I am still waiting on the Lord in prayer, and I trust that he will send me the means for it before long."

Chicago Conference on Jewish Missions.

A conference on Jewish missions will be held in the Chicago Ave. church (Moody's), under the auspices of the Chicago Hebrew Mission, September 29-30. Mr. W. E. Blackstone will preside and give the opening address. We have learned that the program includes the following speakers and topics:

Prof. H. M. Scott; "The Modern Jew; his Whence and his Whither."

Rev. J. W. Marcusson: "The Jew as the Lord's appointed Witness of the Truth as it is in Jesus."

Rev. Louis Meyer; "Zionism."

Rev. Alexander Patterson; "The Influence of Israel on the World's Civilization—Past, Present and Future."

Rev. J. M. Gray, D. D.; "The Closing

Scenes of our Lord's Life and their Relation to Israel."

Mr. J. R. Lewek; "The Eleventh of Romans."

Rev. Thos. M. Chalmers; "Present Opportunities for Jewish Evangelization"

We bespeak the earnest prayers of God's children on this conference, that it may prove a blessing to all who may attend its sessions, and that a larger interest may be awakened in behalf of gospel work for Israel. It is becoming more and more evident that the Spirit of God is at work arousing the church to a sense of her obligation to the Jewish people, and also preparing the Jews themselves for the message of eternal truth. Now is the time for earnest united prayer that the workers in this field may be enabled to take advantage of these conditions.

The Work in Cleveland.

Rev. H. Denning writes:

Our open-air meetings this summer have been attended by a large number of Jews, and we trust seed has been sown which will bear fruit in days to come.

We have addressed the Jews on timely subjects, such as the significance of the Fast of Ab and more recently have been speaking on the approaching Day of Atonement, which occurs this year October 1. We have had good attention. Recently an excellent young Jewess has confessed Christ. This makes four Jews who have thus accepted Jesus in Cleveland in the last few months.

To interest a larger number of Christian people in Israel we have arranged to deliver in the churches a lecture on "World-Wide Jewish Missions," illustrated with the stereopticon. We hope thus to popularize the subject, and impart information as to the success of the work at home and abroad. In this way we expect to accomplish much more than by ordinary addresses.

On Yom Kippur we shall hold our annual all-day prayer meeting at the Central Friendly Inn, a large mission hall near the Jewish quarter.

We are making some progress in the way of printing tracts for Christians on Israel, having already published "Pro

and Con," or objections to Jewish missions considered, "What is a Jewish Mission?" and "To the Jew first," by H. Denning. Also a reprint of an excellent French tract on "Jewish Baptisms in the 19th Century." We hope to add others to the list shortly. We have an excellent assortment of tracts for Jews, which we will send to any who will make good use of them.

ABROAD.

Forward Mission, Wales.

About two years ago Mr. P. M. Redwood, one of the workers of the Mildmay Mission, undertook a work among the Jews of Cardiff, South Wales. The Lord has blessed his labors, and he is reaching out to give the gospel to many neglected Jews in the surrounding towns and in Bristol, England. At the latter place several Jews asked him to arrange for a conversational Bible class, and he is holding this every week.

Work in Glasgow.

The Rev. Aaron Matthews, founder and director of the Jewish Evangelical Mission, Glasgow, is, we are glad to learn, continuing his good work. Recently our brother has passed through considerable anxiety owing to the sickness of his dear wife. We rejoice to learn that Mrs. Matthews is again well, and is as ever helpful in the mission in which she has always taken the deepest interest. To many a Hebrew-Christian she has been as a mother.—*Morning Star.*

Interest in the Transvaal.

It is gratifying to learn that the war-afflicted Christians of the Transvaal are being stirred by the Lord to an interest in Israel. There are nearly 40,000 Jews in Johannesburg alone, and the field is ripe to the harvest. Writing to *The Morning Star* Mr. Philip Cohen, formerly a missionary of the British Jews' Society, says;

"You will be glad to know that the Lord has enabled me to be a means of awakening an interest on behalf of Israel among the churches in the Transvaal,

but more particularly amongst the Dutch speaking community—so much so that the Dutch Reformed church (first the Potchefstroom presbytery, now the whole synod) has started a mission to Israel, and I was invited to take up the organization of same, which invitation, after much prayer and waiting, I have accepted."

Kischinev and Missions.

For a time, at least, it is to be expected that the influence of the tragedy at Kischinev will increase the difficulties of mission work, especially in those parts of Europe where the Jews are not acquainted with Protestant Christianity. Rev. George Friedman, the British Jews' Society's missionary at Kovno, Russia, writes in the *Jewish Missionary Herald*;

"It is impossible to describe to you the excitement of the Jewish population here in consequence of the terrible outrages against the Jews in Kischinev. Last Saturday the Jews here—men and women—assembled in the different synagogues and offered prayer to God that he would protect his people Israel in future against such persecution. I was present in the reform synagogue, where a large and intelligent congregation had gathered. All present wept bitterly. The scene was, indeed, heart-breaking. I tried to speak to a few of them, and to assure them that the abominable deeds we so deplored had nothing to do with Christ and his true followers, but they did not accept my explanations, holding all Christians responsible for the terrible deeds which had been wrought . . . Our mission work is suffering in view of what has occurred at Kischinev."

The same society's missionary at Pressburg was asked, "Is this Christian love? and shall we now believe in Jesus as our promised Messiah, and join the Christians when our people are treated thus?"

Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.—*Isaiah 32: 1, 2.*



THE JEWISH WORLD.



America Israel's Present Hope.

To thoughtful watchers of the events of the last few months, it will be more than ever apparent that it is to America that the Jews will turn in the immediate future, for hopes of rest for "the weary feet." Palestine is a wonderful dream, but the United States is a reality, and there are to be found liberty, fraternity, and political power. Immigration restrictions form an easily passable barrier; keen wits are required there and are well remunerated; educational advantages offer attractions; a large Jewish community already exists, and the government has voiced the general feeling of indignation at the misery of the Jews in Roumania and Russia. What else could an oppressed race desire?—*The Friend of Israel.*

Jews of New York.

It has been calculated that the total number of Jews in New York alone is no less than 600,000, that this city is the largest Jewish city on earth, and, excepting ancient Jerusalem, the largest that has ever existed. Were all the male Jewish residents of age, it is said that they could control the balance of political power in New York City, and thus probably could determine the presidency. It cannot be wondered at that such present advantages should attract the Russian Jew, and it may be anticipated that the Jewish population of the United States will increase rapidly, and will in time through its government become a great force for the application of pressure to the various powers in regard to their treatment of their Jewish populations.—*The Friend of Israel.*

The Jewish "Circuit."

A new thing has come about in modern Judaism. The reform Jews are nothing if not imitators, and they are imitating Christians in many ways. The latest new thing among them is "circuit preaching." The Union of American Hebrew Congregations has a "committee on cir-

cuit preaching," intended to reach the scattered Jews in the smaller communities over the land. This committee issues sermons for free distribution, and has just sent forth No. V. of its series of sermons for the Jewish holy days. It includes five sermons, "The Bridge of Time," for the eve of New Year, by Dr. H. A. Berkowitz, Philadelphia; "Lest We Forget," for Rosh Hashonah (New Year, Sept. 22), by Rabbi L. M. Franklin, Detroit; "A Sermon for Yom Kippur Evening," by Rabbi M. P. Jacobson, Shreveport, La.; "The Sinner's Trial and Triumph," for Yom Kippur morning (Atonement Day, Oct. 1), by Rabbi S. Hecht, Los Angeles, Cal.; "The Jewish Consciousness," for Atonement afternoon, by Rabbi Samuel Hirshberg, of Boston. This pamphlet may be had for the asking of Rabbi E. N. Calisch, Richmond, Va., the chairman of the committee.

The Union of American Hebrew Congregations at its late meeting decided to appropriate \$5,000 annually for the new undertaking, and Rabbi George Zeppin, of Kalamazoo, Mich., has been chosen to the office of director of circuit work. He was graduated three years ago from Hebrew Union College, Cincinnati. It will be interesting to watch this new work, and its influence on the expanding Judaism of America.

Sad Ceremony at Kishinev.

Out of Kishinev, the scene of so many horrors, comes now the news of perhaps the strangest and saddest funeral ever held.

It was on the last Tisha B'ab that thirty scrolls of the Torah, desecrated and mutilated during the bloody days of the Christian Easter, were buried at the Jewish cemetery. A weird and strange procession of mourners, headed by the rabbis of that city, followed the scrolls from the city to the holy place. The weeping and wailing was indescribable.

The scrolls were buried in earthen vases made for the purpose. Upon these vases were inscriptions telling the story

of the massacre and mutilation of the scrolls of the law.

The scrolls were interred beside the victims of the slaughter.

The leading rabbis of the city spoke at the funeral. The many mourners listened in silence and tears.—*American Israelite.*

The Jews of Servia.

Of the history of the Jews in Servia little is known. There are about 5,000 Jews in the kingdom, most of whom live in Belgrade. They came to this country as to the other Balkan states, from Spain, after the expulsion in 1492, and were in general always treated better by the Turkish Mohammedans than by the Slavic or Greek Christians. The Obrenovich dynasty was more favorably inclined to them than the Karageorgevich house. With the accession to the throne of prince Milosh, they were expelled from the country towns and forced to live in Belgrade, where they were restricted to a ghetto. In the early sixties murders of Jews were as frequent as in Roumania, and the perpetrators of such crimes were not punished. The English Parliament discussed the condition of the Servian Jews in 1867. The English Consul General spoke to Prince Milosh about it, but the latter was powerless, as the population was set against the Jews by the Greek Catholic clergy, which here, as everywhere, is bigoted, ignorant and fanatical, and the jealousy of the Christian merchants demanded that restrictions be placed on the Jews. Since 1878, when the Berlin Congress decreed full religious liberty in the liberated Balkan states, Servia has given no cause for complaint. It is interesting to note that one of the earliest Zionist authors, Jehuda Alkalay, was from Servia. He advocated Herzl's ideas in the forties.—*American Israelite.*

Literary Zionism.

A general meeting of delegates and members of the Society "Ibriah" took place in the Casino, Basle, on August 18. More than 300 members were present. The society was founded three years ago in Berne, Switzerland, for the purpose of

furthering the growth and development of Hebrew literature, and to help to spread the knowledge of Hebrew among the Jewish classes. Only those are eligible for membership who can speak Hebrew, and at present many affiliated societies exist in Paris, Berlin, etc.

Mr. Epstein, teacher at the Jewish colony *Rosh Pinah*, Palestine, delivered an address in Hebrew. His pronunciation was the Sephardo-Arabic, and the Hebrew words were so soft and musical that his speech elicited an outburst of applause from the hearers.

Mr. R. Brainin, the distinguished Hebrew journalist, then spoke, in Hebrew, on the healthy influences that would result from the knowledge of Hebrew among the Jewish public. The language of a nation, he said, was its creating soul, and a man was said to possess as many souls as he was master of languages. Hebrew should, therefore, be the creating-soul of the Hebrew, the center to which all the scattered forces of Israel should congregate. Hebrew must always be considered as one of the greatest languages of the world, as it had given to the world one of her greatest treasures—the Bible. Many thought that Hebrew was not rich enough in words and expressions for all modern needs. But the constant use of Hebrew in ordinary life would itself create those new words from the existing roots, and would evolve those specimens which existed at present only as latent forces. This was amply proved from the New Hebrew literature, which was written not only in the rich, many-colored oriental style, but also with great precision and exactness, for no language possessed the quality of compactness of meaning and concentration as did the Hebrew. It was the duty, therefore, of cultured Jews to adopt Hebrew as their conversational language, and the general public would soon follow. As an illustration, the speaker cited the fact that in the Pale of Settlement in Russia, the Russian language was neither spoken nor known to the public, yet since educated Jews had adopted Russian as their conversational language the general public had followed suit.—*Jewish Chronicle.*

THE NEW COVENANT MISSION TO JEWS AND GENTILES.

Incorporated April 4, 1903.

333 42 St., Pittsburg, Pa.

Bell Telephone, Fisk, 391-2.

Founded Dec. 9, 1898 as the House of the New Covenant Mission to the Jews, conducted under the auspices of the Pittsburg Friends of Israel Union (Organized March 6, 1899.)

MAURICE RUBEN, Superintendent.

Officers of Pittsburg Union, 1903.

President, I. F. Harris.

1st Vice-President, W. M. Holmes.

2d Vice-President, E. M. Britner.

Secretary, G. C. Garrison.

Treasurer, J. B. Corey.

Weekly Prayer Meeting at 8 p. m. on Tuesday.

Monthly Prayer Meeting first Tuesday of each month
at 3 p. m.

Affiliated Unions.

Bradford, Pa.

Kenwood, N. Y.

Franklin, "

Oneida, "

Oil City, "

Rochester, "

Titusville, "

Syracuse, "

Youngstown, Ohio.

Troy, "

Jamestown, N. Y.

Utica, "

Mission Motto for 1903, "GO FORWARD."

THE STONEBORO CAMP-MEETING.

BY MAURICE RUBEN.

For ten days we were absent from the city with a number of our workers, in attendance at the Stoneboro Camp-meeting. With four services a day there was no time for leisure. We were at our posts dealing with seeking souls, and inspiring was the sight to see penitent souls pass from death unto life. So great was the conflict one evening, that, with a company of patient workers, we continued in prayer with sin-burdened souls till 1:30 a. m. before final victory reached them in the peace of God through Jesus Christ our Lord.

The meeting was held August 18-28. We were providentially led into the association some six years ago, the way opening at once to have a meeting for the work among the Jews. Not a few friends believe that the blessing and prosperity of this young association may be traced directly to the interest taken in the Jewish cause, as well as to a missionary meeting for the foreign field.

Most of the camp-meetings totally ignore the cause of missions. This year we had the Jewish meeting on Sabbath evening. Many in the large congregation heard for the first time from Jewish lips (1) a testimony for Christ, that "there is none other name under heaven given among men, whereby we must be

saved." Acts 4: 12. (2). A plea for Israel, to "whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the promises." Rom. 9: 4.

Great stillness was upon the congregation. Mr. Jacob Hirschler followed and gave a vigorous testimony to the saving power of Christ in his own life. The offering for the Jewish work amounted to \$52.90, and for the foreign field nearly \$400.

The after service which followed afforded seekers opportunity to obtain pardon and peace.

While passing through the audience to do personal work we spoke to a company of ladies who had the appearance of city folk. (Sandy Lake is a summer resort near Stoneboro.) The features of two ladies were somewhat of the Jewish cast. The older of the two (they were mother and daughter) said to me, "It is all Shema Adonai," (Hear oh Lord), and upon acknowledging to my question, that they were Jews, stated further that, after all, only one God hears Jew and Gentile. We then explained that God hears when we call on him in the name of Jesus who is the mediator between God and man, our high priest forever after the order of Melchisedec. This lady further said it made her heart sad to think that we had left the Jewish religion for Jesus, and we answered that

we felt similar before our conversion but the sadness is gone; that we are now truly Jews and enjoying the peace of God and are interested alike in the salvation of Jews and Gentiles. She admitted that there is a great spiritual need among her people; they are reform Jews.

We believe that good seed was planted in the hearts of these Jewish hearers, and praise God for the testimony they heard. We ask the earnest prayers of the friends for them.

Since our return from the camp-meeting the work has been resumed with a stronger trust in Him to guide aright in the planning for aggressive work this coming fall. Our responsibility is very great and may we not ask the earnest prayers of our dear friends.

A SPECIAL OPEN-AIR MEETING.

BY THE SUPERINTENDENT.

The meeting held the afternoon of September 13 on Congress Street, was, in a special way, blessed of God. Much prayer had been made for more of the presence of the Holy Spirit in the songs and in the messages. The faithfulness of God was again shown. There was a large gathering of our people, who listened for nearly two hours with rare attention, though in the early part of the meeting the adversary had his representatives present for the purpose of disturbance. Two men were active in this line, but were made to behave themselves, and the Holy Spirit so controlled the greater part of the service that the workers and the friends present felt that these efforts will show results in eternity.

Mrs. Cecilia Gondret, of Washington, D. C., who has been singing at the Jewish conferences at Washington and Baltimore, and at the Hebrew-Christian Conference at Mountain Lake Park, has come to us, in answer to definite prayer, and the song-service greatly aided in making the meeting such a blessing.

We believe the Lord has sent this sister to us, to have charge of the singing in the mission hall, which we expect will soon be opened.

In view of the development of the work here we again lay before our friends the needs of the work. As previously

stated, it is carried on by the free will offerings of the Lord's people. An item in the August number of our monthly prompted an unknown friend to send in \$5.00. We are very grateful to the sender, and make this acknowledgment, as we cannot send a proper receipt, not knowing the address.

May our Heavenly Father abundantly bless all our friends, and send prosperity unto them. "They shall prosper that love Thee." Ps. 122: 6.

THE SEPTEMBER MONTHLY MEETING.

A goodly company gathered, as usual, in the mission parlor the afternoon of Sept. 1 for the monthly meeting for conference and prayer. Many new faces were visible, but best of all, the Spirit of God was present to direct in prayer and to give guidance and blessing. We are sure these times of waiting on the Lord are of the utmost value to the work, and the hearts of our friends are often made very tender as the sorrows and spiritual needs of Israel are brought before them from time to time. Attendance on these meetings is becoming an educational influence for many as regards the vast field for definite intercession opened up in Israel and Jewish missions.

After a season of praise and prayer Rev. Thos. M. Chalmers gave an address on the topic, "Russia in the Word of God." Russia's ambitions, her imperial development, her hatred of the Jew, her longing for the control of Palestine, and her final invasion of that land and the terrible end of her armies on the mountains of Israel by the direct vengeance of God, as narrated prophetically in Ezekiel 38 and 39, were set forth with the hope of showing the hearers the importance of the inspired predictions and the need of much prayer in behalf of God's own in that great and doomed empire.

In the evening the topic was "The predicted future glory of Israel," and various speakers referred to the glowing future of the covenant people when God shall have brought them back from their pride and unbelief to humble service for him. Miss A. E. Brown, who is just home from Jerusalem on furlough, was

present, and spoke of her call to work among the Jews of that city. Altogether it was a precious day of fellowship and waiting on God.

AT WINONA LAKE.

The editor with his wife was present at the Winona Lake, Ind., Bible Conference, which was in session from August 16 to 27. This was a very remarkable gathering, there being present 3,300 ministers of various denominations from all over the country, and many Christian workers besides. 130 services were held during the eleven days, the chief themes being the person and work of Christ, the Holy Spirit, missions and evangelism. A good interest was aroused in many in behalf of Israel, and many new friends were found for this cause. The names and addresses were obtained of nearly forty persons willing to distribute tracts among the Jews. We are glad to see that messages on Israel are well received wherever given. Those who truly belong to God welcome teaching on the position and needs of the sons of Jacob.

Mr. Isaac Alcuzar, a student in the Winona Agricultural and Technical School, told the story of his conversion before a large and deeply interested audience. Mr. Alcuzar was born in Jerusalem, and reared in a strictly orthodox Jewish home, his father being a rabbi. He appeared in the costume of a Jerusalem rabbi, and his address was full of feeling and tender attachment to the loved ones who were so grieved at his conversion. He made a good impression, and his address would interest and instruct wherever given.

SUGGESTIONS FOR PRAYER.

The need of prayer in Christian work is clearly recognized by nearly all the Lord's workers. But it is not so clearly recognized that we should be definite in all our approaches to the throne. To help our friends to greater definiteness of petition, it is our purpose to give month by month certain suggestions as to objects for which to pray. We earnestly hope our readers will watch this list, and will bring these requests in definite believing supplication to the throne. The references are to articles in the current number of this magazine, where information on these objects will be found.

Pray for the workers in the New Covenant Mission, and especially for the autumn campaign. That God will bless the tracts now being sent out to many distributors all over the country (p. 193).

For recent converts, that they may be filled with the Spirit and be guided as to their work.

For Mr. Hirscher, that God will strengthen him for his service (p. 204).

For a young girl, that she may learn the Lord's will concerning her future work.

For the many Jews throughout the world who on the coming Day of Atonement (Oct. 1) will seek pardon of sin apart from the blood of atonement (p. 197).

For Miss A. E. Brown, that God will use her abundantly while in this country to awaken a greater interest in his chosen people (p. 214).

For the conference in Chicago Sept. 29-30 (p. 209).

For the work in Philadelphia (p. 208), St. Louis (p. 209), Cleveland (209), Wales (p. 210), Glasgow (p. 210), South Africa (p. 210).

For Mrs. Lennard and her work in Calcutta (p. 206).

For *The Glory of Israel*, that God will make it a powerful advocate of his people's cause.

NEW COVENANT MISSION PRAYER MEETING TOPICS.

For the Quarter, October—December, 1903.

Mission Parlors, 333 42 St., Pittsburgh, Pa.

Oct. 6.—Monthly meeting, 3 p. m. The Day of Atonement. By Mr. Maurice Ruben.

Evening meeting, 7:45. Open conference.

Oct. 13, 8 p. m.—How can we influence Jews for Christ? By Mr. G. C. Garrison.

Oct. 20.—Israel and the Lord's return. By Rev. E. D. Whiteside.

Oct. 27.—"I have loved thee with an everlasting love," Jer. 31:3. By Mr. I. F. Harris.

Nov. 3.—Monthly meeting, 3 p. m. Moses and Christ; a parallel. By Rev. J. M. Moore.

Evening meeting, 7:45. Open conference.

Nov. 10, 8 p. m.—God's love for the world, John 3:16. By Miss May Schwab.

Nov. 17.—The Story of Lewis Way. By Mrs. C. Gondret.

Nov. 24.—Jewish Missions in New York City. By Mrs. A. M. Chalmers.

Dec. 1.—Monthly meeting, 3 p. m. Paul's Prayer for Israel, Rom. 10:1. By Rev. F. W. Sneed, D. D.

Evening meeting, 7:45. The Bible in the Jewish Prayer-Book. By Rev. Thos. M. Chalmers.

Dec. 8, 8 p. m.—The sons of God, Rom. 8:14. By Mr. W. M. Holmes.

Dec. 15.—"Give ye them to eat," Luke 9:13. By Mrs. M. Ruben.

Dec. 22.—Adolph Saphir. By Rev. D. Y. Schultz.

Dec. 29.—"Thou crownest the year with thy goodness," Psalm 65:11. Open conference.


BOOKS AND MAGAZINES.


THE NINETY-FIFTH REPORT of the London Society for Promoting Christianity Amongst the Jews. London; Society's House, 16, Lincoln's Inn Fields, W. C. 1903.

A society that has issued ninety-five annual reports in connection with mission work among the Jews is entitled to respectful consideration. The London society was founded in the year 1809, and is now the oldest as well as the largest society at work in behalf of Israel. This latest report of its operations, for the year ending March 31, 1903, covers, with Appendix, 158 pages, and tells of work done at 51 stations in 19 different countries, viz., England, Ireland, Austria, France, Germany, Holland, Italy, Roumania, Russia, Turkey, Asia Minor, Palestine, Persia, Syria, Abyssinia, Egypt, Morocco, Tunis and Canada. It thus reaches out into four continents, and employs a force of 248 laborers, 34 being wives of missionaries. Of the 214 workers 85 are converted Jews. A map of the mission field locates the various stations, while 28 illustrations give added interest to this report. The total income for the year was £40,699, an increase of £2,144.

TRACTS FOR JEWISH WORK.—Under this heading *The Missionary Review of the World* for September notices and strongly recommends five pamphlets written by our friend, Rev. A. R. Kulldell, of Allegheny, Pa. This notice is so good that we quote it entire;

We earnestly recommend these pamphlets of an author who, being a Hebrew-Christian himself, is thoroughly familiar with the subjects of which he writes. "Some Hindrances in Jewish Missions and How to Remove Them" deals very frankly with the personal experiences of the writer, who has been engaged in evangelistic work among his brethren for many years. "The Right Attitude of Christians Toward the Jews" is, in a certain sense, supplementary to "Some Hindrances," and we wish that the author would see his way clear to publish an English translation in the near future. "The Jewish View of Jesus Reviewed" is really a review of a lecture by Rabbi J. L. Levy, of Pittsburgh, "A Jewish View of Jesus." Fearlessly but courteously it meets the rabbi's denial of Christ's divinity, atonement and Messiahship, and thus not only makes interesting reading for the believer, but also a tract which, placed in the hands of modern Jews, will cause them to stop and consider the truth presented. "An Open Letter to the Children of Israel" and "A Conversation with Jews about Christianity and Christ," the latter in the German language, are very strong appeals to the Jews in behalf of Christ and of the truth.

We hope that those who want to stir up either

their Christian neighbors to increased efforts among the Jews, or the Jews to a fresh search of the scriptures for the truth as it is in Christ, will avail themselves of these fine pamphlets, which we do not hesitate to pronounce the best of those published for the specific purposes on this side of the ocean.

To all of the above we say amen, and add that this mission can furnish these tracts very cheaply to all who desire them.

Jewish Topics in Recent Magazines.

THE FRIEND OF ISRAEL. August.

1. The Past, Present and Future of Israel, in the Prophecies of Haggai, Zechariah and Malachi. Their Bearing upon the British Ephraim Theory.

2. Prayer for Israel.—Sir A. Wingate.

3. Lessons from the March of Israel.—G. F. Windham.

4. Somerville Hall, Kischinev. A Matter for Prayer.—S. H. Wilkinson.

5. The Jewish Medical Mission in Edinburgh.

THE JEWISH MISSIONARY HERALD.—(Partridge and Co., London.) August.

1. Discourses with Jews on the Occasion of Trial Sermons being delivered in the Synagogue, Vienna.—Rev. N. Kameras.

2. The Talmud. VII.—Rev. C. P. Sherman.

3. Our West End Mission, London.

4. News from the Mission Field.

IMMANUEL'S WITNESS. St. Louis. August.

1. Hebrew-Christian Conference.—Maurice Ruben.

2. Christ and the Jew.

3. Jehovah's Covenant People Israel (cont.).

JEWISH MISSIONARY INTELLIGENCE.—September.

1. Gleanings from the Mission Field; Isfahan, Cracow.

2. Earthquakes in Palestine.

3. The Society's Mission at Mogador.

4. A Remarkable Council.—Israel Sunlight.

TRUSTING AND TOILING. August.

1. The Mission after God's Own Heart.—John Clancy.

2. Account of a Mission Tour in the Lublin Government.—W. I. Nelom.

"To Wake, To Weep."

To wake, to weep, to entertain

A thousand fruitless fears;

To suffer worlds and worlds of pain

While smiling through our tears;

To pass through scenes of storm and strife

And dread the coming dawn;

This cannot be the sum of life,

Somewhere, the soul lives on.

—J. C. Harvey.